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culties he met as a churchman: "It was a great work—nothing less than organizing a rude nation into a self-governing church. And there were difficulties and dangers in plenty, some of them unforeseen. The nobles were rapacious, the people were divided, the ministers leaned to dogmatism, the lawyers leaned to Erastianism, the lowlands were menaced by Episcopacy, the highlands were emerging from heathenism, and between both of these there stretched a broad belt of unreformed Popery. There were a hundred difficulties like these, but they were all accepted as in the long day's work. For in Scotland the dayspring was now risen upon men!"

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

AGNOSTICISM AND RELIGION. By JACOB GOULD SCHURMAN, President of Cornell University. New York: Charles Scribner's Sons. 1896. $1.

THIS book is divided into three parts: Part I discusses Huxley and scientific agnosticism; Part II, philosophical agnosticism; Part III, spiritual religion, its evolution and essence. In the first, after a brief biological sketch of Mr. Huxley, the author gives us an analysis of his character and gifts, paying high tribute to his controversial power, his skill in attack and defense. "Huxley was not merely a seeker of truth, he was her knight and sworn champion, her defender and her advocate." "But he was too good a debater, too strong a hater, to put himself at the standpoint of his opponents, and lead them by kindly tact and timely suggestion of higher truth out of the bondage of error." His militant spirit was too strong for his pedagogical instinct, in a word. Huxley's recreation and exhilaration was a tilt with an ecclesiastic, whom he liked to impale between the horns of an "either—or." President Schurman's point is that this thesis and antithesis can be transcended through a higher synthesis of "both—and." "The many litigious suits in which Huxley was engaged as advocate of natural knowledge may all be embraced in three categories: the case of Science *versus* Revelation, the case of Evolution *versus* Creation, the case of the Ape *versus* Adam." Beginning with the second, the author's conclusion is that while God is the ultimate ground and source of all things, the Universal First Cause, science is in quest, not of this, but of the so-called secondary causes—the proximate agencies and circumstances—by which things have been modified in the natural order of events. The doctrine of instantaneous creation of all things

by divine *fiat* carries the problem out of the field of science altogether. "But that belief had no other basis than the biblical account of creation; and we have now learned that, whatever else the Bible may do for us, it was never intended to teach us science." None of its writers has any notion of that order of nature and system of secondary causes which it is the function of science to interpret. Let the evolutionist concede that God is ground and reason of all things; and the creationist, *becoming*, and the *versus* is canceled. Creation is the prerequisite of evolution as the bodily system is of digestion. Huxley never held that atheism was an inference from the theory of evolution.

As to the case of Pithecus *versus* Adam, Huxley considered the issue one of capital importance. He reached the conclusion that the structural differences which separate man from the gorilla and the chimpanzee are not so great as those which separate the gorilla from the lower apes. But "if animals of similar structure and function are ever descended from common ancestors, then there is no rational ground for doubting either that the human species might have originated from the simian, or that both are modified ramifications of a common ancestral stock." Grant this, what matters it that your ancestor was an ape, if you are a man? The vital matter is not whether the race started with a fallen archangel or an exalted ape, but what it arrived at. "You are not what you have come from, but what you have become."

Thirdly, Science *versus* Revelation. The author gives a clear and able statement of the issue, as conceived by Huxley, and then adds: "It is not criticism, it is not science, but it is dogmatism of the most arrant type, to assert that miracles are impossible." It is a question of evidence. However, "Grant that none of the miracles reported in the Old Testament occurred, grant that many of the historical events were very different from what the records would naturally lead us to suppose; still Israel's vision of a reign of righteousness on earth and in heaven is to this day verified in the soul of every good man who . . . . communes with their psalmists and prophets." So of the New Testament, even in much greater degree. I cannot resist quoting these eloquent words: "What the devout scholar and the devout scientist of modern times yearns for is not the theology of Christendom, but the religion of Christ. That religion I call the absolute religion. It is not true because it is in the Bible, it is in the Bible because it is eternally true. Its forms may change; its embodiments may perish; its records may pass away; for all these belong to the world of sense, and

may fall a prey to the contingencies of time; but the religion which Jesus lived and taught will endure as long as the human soul itself, which it is the glory of that religion to have bound indissolubly to its Divine Original. . . . . The evolution of our religion brings us back, at the dawn of the twentieth century, to Christ himself."

Part II traces, suggestively, the genesis of modern philosophical agnosticism from Spencer and Mansel back through Hamilton to Kant and Hume—a development which he compares with the analogous period in Greek thought. Thus, if the doctrine of the unknowableness of God appears and reappears at every critical epoch in the evolution of philosophy, it would seem to have some necessary connection with the progress of constructive thought itself. Now the themes of philosophy are reality and knowledge. Historically, man at times has laid undue stress upon the things of sense, treating perceptions alone as truth, and material objects as the sole reality. Philosophy has too often reduced knowledge to sensation and pictured God after the analogy of material things or mechanical processes. *Such* a knowledge cannot reveal God; and *such* a representation of God as an object among other objects easily discloses absurdities and contradictions. "Agnosticism, therefore, is the corollary of every sensational theory of knowledge and every mechanical conception of God." Dr. Schurman proceeds to the refutation of agnosticism, whether it affirms that knowledge is inadequate to the apprehension of God, or that, conversely, God transcends the reach of knowledge. This is the ablest work of the book, and it is doubtful whether our language contains a more conclusive and classic refutation of this transitional and temporary phase of thought, whose merit is in being a reaction from the excessive dogmatism of metaphysical theology, the *damnosa hereditas* bequeathed by Greece to Christian thought. The night of agnosticism is far spent, but, "as we strain our eyes to catch the first glimpses of the blessed moon, let us remember that, but for its humiliation and chastening in the valley of the shadow of agnosticism, the human mind would not, in our generation, have initiated the most important reform since the Reformation—the substitution of the spiritual religion of Christ for the speculative religion of Christendom."

The third part of the book is devoted to an interpretation of spiritual religion. The author looks first at the development of religion in the individual mind. There are three stages in the development of the soul; acquiescence and absorption in custom, tradition, inherited beliefs, and "sacrosanct formulæ;" the stage of doubt, a spiritual

puberty; finally, reasoned belief which, following credulity and doubt, brings the man peace again by a larger knowledge and a riper experience. But religion has also an objective side. It is a system of doctrine and worship embodied in the creeds and rituals of the churches. Turning to this, Dr. Schurman traces broadly the development of religion as an objective system and institution. Cult, not creed, was the first step in the evolution of religion. There could be no heretic in the primitive world. The second stage is that of creed or dogma, which yet is implied in cult. "The perfect dogmatist declares that we are saved by faith; and by faith he means acceptance of a number of propositions. . . . . The believer wins heaven; the doubter—let him be *anathema!* . . . . The doctrinaires hold that dogma is the essence of religion." The creeds of the churches all agree in furnishing a theory of the divine existence and government, a theory of the origin and destination of man, and a theory of the creation, course, and final purpose of the world—subjects upon which our knowledge is but partial, provisional, and only relatively true; and in the past the churches have all sinned through ignoring this consideration. "The Christian churches knew that the earth stands still, with heaven above and hell beneath. They knew that the world was created in six days, and so much of it each day. They knew exactly how the first man and the first woman came into existence. They knew how languages originated. They knew why men must toil and sweat, and why it is that boys kill snakes. . . . . In the books of the Old and New Testaments this religion of dogma possessed the truth, final, complete, and absolute, about all things of any importance in the life of man and God. These infallible oracles came from God himself, who inspired the authors. The church was as sure of the actual authors as we are of the writers of current literature. Moses wrote the Pentateuch; Solomon wrote Ecclesiastes; David wrote the Psalms; Job and Isaiah composed the works that bear their names." The arrogance of this dogmatism is hastening the close of the second stage of religion. Dogma has conjured up the avenger, doubt. All the old landmarks, Moses, Solomon, Job, are gone; and a restless sea of criticism threatens to engulf religion with the records it adored.

Shall we then despair? No, for the final stage of religion, the religion of the spirit, is at hand, which will yet include all that is good in the other two. This religion will recognize the worth of the church to spiritual life, but will not need a unique and separate sect, will make its home with any of the religious bodies which recognize it, will lead

to a modification if not an abandonment of authority in religion. There is only one ultimate authority in spiritual religion, and this is the free spirit of man which finds itself in life with God. Lastly, the religion of spirit will be not only theistic, but Christian. "I am moved more by my vision of the personality of Jesus than I am by my thought of his doctrines. . . . . As Jesus Christ was perfect man, so also, and for that very reason, was he the revelation and realization of the Divine Father, ... therefore Mediator and Saviour."

Eloquent, Christian, of philosophic breadth and insight, but a few minor points to be found fault with, the book could hardly be praised too highly, and should be read by students and preachers everywhere.

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A NEW NATURAL THEOLOGY BASED UPON THE DOCTRINE OF EVOLUTION. By J. MORRIS. London: Rivington. 1896. Pp. 125.

THIS is a noteworthy treatise. Its author looks upon the doctrine of evolution as now fully established, and believes that it can be made the basis of a "new natural theology." The older forms of the argument from nature to the existence of God are supposed to be no longer tenable. Our better knowledge of nature, obtained through the doctrine of evolution, renders important changes in that argument necessary. Paley's reasoning is vulnerable at many points, and no modification of it by Janet, Momerie, or Flint is worthy of complete acceptance. As resting upon evidences of order and design in the phenomena of nature subject to our inspection, it is outworn and ready to be forgotten. For the present phenomena of nature have an ancestry. They are not products finished and fixed and explicable as results of immediate action by the Primal Energy, but they are parts of a process, an evolution, which has been going on through periods of time too vast for computation, which is still going on, and which may perhaps never come to an end.

The first part of this treatise is therefore a criticism and rejection of the theistic argument, in so far as it is based on evidences of order and indications of design in nature. For as soon as that argument is seen to be outworn and ineffective there must be need of a new and better one which it is the object of this discussion to furnish. But that new and better one must of course rest upon the science of today,